W. Smith.

CATECHISMUS

COETUS

WESTMONASTERIENSIS

THEOLOGIS

ANGLICIS ET SCOTICIS COMPOSITUS,

IN USUM CLASSICORUM DISCENTIUM CIVITATIBUS AMERICANIS.

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ACCURANTE.

Exemplar prioribus auctius et emendatius.

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EXCUDIT JA. MAXWELL.

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PROEMIUM.

Catechismus Westmonasteriensis ab urbe Westmonasterio, quo nonaginta et septem Anglorum Theologi, cum nonnullis Scotorum legatis, congressi sunt, nomen accepit.

Κατηχησις [Catechēsis] Græcă dictio est *κατηχεισθαι*, quod est prŏpriè *insŏnāre*, ita ut sŏnus ēmissus rĕdĕat ad eum, à quo est ēmissus; ab *ηχω* echo, quod nŏtat *sŏnum* in convallibus, et montibus ĕdĭtŭm. Metaphŏricē nŏtat *vīvâ vōce aliquem instituĕre, et erudīre, et quĭdem compendiōse, et elementalĭter.*

Doctrīna ĭgĭtur *Catēchētĭca* à sŏno illo rēciprŏco dīcĭtur, quia *non tantùm est rudiōribus tradendă; verùm etiam ab iisdem exĭgenda et rĕpĕtenda.*

Synŏnymum vocābŭlum est *Catechismus*, à *κατηχιζεσθαι*: quæ appellatio apud omnēs natiōnes familiarior est.

Docentes Catechēsin appellantur *Catechētæ*, et *Catechistæ.*

Discentes appellantur *Catechumĕni*, etiam dicti fuerunt *νεοφυτοι.*

Catechēsis est compendiōsa præcipuorum capĭtum rĕligiōnis Christianæ, ad vīvam hŏmĭnis Christiani in vita et in morte consōlationem, doctrīna, vīvâ vōce tradĭtă.

Paulus *eam* vocat *υποτυπωσιν υγιαινοντων λογων, exemplar sanorum verborum.* 2 Tim. i. 13.

REGULÆ GENERALES NONNULLÆ

PROSODIÆ.

Vocālis ante vocālem est *brevis, e. g.*—redĕo.
Vocālis ante duas consŏnās est *longa*,—vēntus.
Diphthongi omnes sunt *longæ*,————quæro.
Derivāta Diphthongis sunt *longă*,——inquīro.
Monosyllăbă finītà vocali sunt *longă*,—ā, sē, dē.
Syllăbæ contractæ sunt *longæ*,————īdem.
Voces encliticæ sunt *breves*,———quĕ-vĕ-nĕ.
Finīta in b, d, l, r, t *brevia* sunt,————sŭb.
Omnia in m finīta *breviantur*,————amĕm.
Finīta in c, n, ās, ēs, ōs sunt *longa*,———hōc.
Casūs omnes in ă sunt *breves*————rēgŭlă.
Ablatīvi autem omnēs in ā sunt *longi*,—rēgŭlā.
Finītă in ĕ vocabŭla *brevia* sunt,——dominĕ.
Penultima Præterĭti dissyllăbi est *longa*—vīdi.
Penultĭma Supīni dissyllabi èst *longa*,—vīsum.
Fīnītă in īs pluralia *longa* sunt,————dōnīs.
Fīnītă in ō singularia *longa* sunt,———donō.
Crementă a, e, o in verbis, *longa*,—amābām.
Crementa i in verbis *brevia*,————tĕgĭmus.
Crementa u in verbis *brevia* sunt—possŭmus.
E ante-ram-rim-ro est *breve*,————texĕrăm.
E ante-ris et-re præsens est *breve*—tegĕr-ĭs-ĕ.
E ante-ris et-re futūrŭm est *longum*,—tegēr-is-ĕ.
E ante-runt et-re est *longum*,———texērunt.
Fīnīta in i, et u sunt *longa*,———agrī, fructū.
Compŏsĭtă ex brevibus sunt *brevia*,—occĭdit.
Compŏsĭtă ex longis sunt *longa*,———occīdit.

CATECHISMUS

WESTMONASTERIENSIS MINOR.

Hic character ¯ nŏtat syllăbam esse *longam*.
Hic character ˘ nŏtat syllăbam esse *brevem*.

1. Quæstio. *Quis hominis finis est præcipuus?*

Responsio. Præcĭpŭus hŏmĭnis finis est, Deŭm glōrĭficāre, eōdēmque frŭī in ætērnŭm.

2. Q. *Quam nobis regulam dedit Deus, qua nos ad ejus glorificationem ac fruitionem dirigamur?*

R. Verbum Dĕī (quod Scriptūris Vĕtĕris ac Nŏvī Testāmēnti comprĕhendĭtur) est ūnĭca rēgŭla, quā nōs ad ējŭs glōrificātiōnĕm ac fruĭtiōnĕm dīrigāmŭr.

3. Q. *Quid Scripturæ sacræ præcipue docent?*

R. Dŭō imprīmīs sunt quæ Scrīptūræ dŏcēnt, quid hŏmĭni de Deō sit crēdēndŭm, quīdqŭe officii exĭgăt ab hŏmĭnĕ Deus.

4. Q. *Quisnam est Deus?*

R. Deus est Spīrĭtŭs, essēntiā, săpientiā, potēntĭā, sanctĭtātĕ, justĭtiā, bŏnitātĕ ac vērĭtātĕ, infinītŭs, ætērnŭs, ac immūtābĭlĭs.

5. Q. *Suntne plures uno Deo?*

R. Unŭs est unĭcusqŭe, vīvens illĕ vērūsqŭe Dĕŭs.

5. Q. *Quot sunt personæ in Deitate?*

R. In Dĕitātĕ persōnæ trēs sunt, Pătĕr, Filĭus ac Spīrĭtŭs Sanctŭs, suntqŭe hæ trēs persōnæ Deus ūnŭs, substantiā eădĕm, pŏtēntiā ac glōriā coæquālēs.

7. Q. *Quid sunt decreta Dei?*

R. Dĕcrētă Dei sunt æternum ējŭs prŏpŏsĭtŭm sĕcŭndum vŏlŭntātis sŭæ cōnsĭlĭum, quō, quīcquĭd ēvĕnĭt, prōptĕr suam ipsīus gloriam, præordĭnāvit.

8. Q. *Quomodo decreta sua exequitur Deus?*

R. Deus exĕquĭtur dēcrētă suă creātiōnĭs ŏpĕrĭbus ac prōvĭdēntĭæ.

9. Q. *Quid est ŏpus creationis?*

R. Ŏpŭs creātiōnis est quō Dĕŭs, per vērbŭm pŏtēntĭæ sŭæ, omnĭa, sex diērum spătĭō, ex nĭhĭlō condĭdit, atque omnĭa quĭdĕm apprīmè bŏnă.

10. Q. *Qualem creavit Deus hominem?*

R. Dĕŭs hŏmĭnĕm creāvit mărem ac fēmĭnăm, juxta suam ipsīus imāgĭnem in cognĭtiōne, justĭtiā, ac sanctĭtātĕ, dŏmĭnĭum habentem in creātūras. May 21.

11. Q. *Quænam sunt opera Divinæ providentiæ?*

R. Provĭdentiæ Divīnæ ŏpĕră sunt sanctissĭmă Dei, săpĭentissĭma, et pŏtentĭssĭmă creātūrārum suārum omnĭum, eārŭmque actiōnum, conservātio et gubernātĭo.

12. Q. *Quem peculiarem providentiæ suæ actum exercebat Deus circa hominem in statu creationis suæ existentem?*

R. Postquam Deus hŏmĭnem condĭdīsset, inīvit cum illo fœdŭs vītæ, sŭb conditiōne perfectæ obēdientiæ, ēsu de arbŏre scientiæ bŏni mălĭque, sub pœnā mortĭs eĭdĕm interdīcens.

13. Q. *An vero primi nostri parentes in quo creati fuerant statu perstiterunt?*

R. Prīmi părentēs vŏlŭntātis suæ libertāti permīssi, pĕccāndo ĭn Dĕŭm, stātū in quo crĕāti fuĕrant excĭdērunt.

14. Q. *Quid est peccatum?*

R. Peccātum est defēctŭs quīlĭbĕt conformitātĭs cum lēgĕ divīnā, seu quævis ējŭsdem trangressio.

15. Q. *Quodnam erat peccatum istud quo primi parentes statu in quo creati fuerant exciderunt?*

R. Peccātum istùd, quo prīmi parentēs statu in quo creāti fuĕrānt excĭdērunt, ĕrat cŏmēstio fructūs interdicti.

16. Q. *Totumne genus humanum cecidit in prima* Adami *transgressione?*

R. Quandŏquĭdem fœdŭs cum *Adāmo* ictum fuĕrăt non suo tāntum, sed et postĕrōrum suōrum nōmĭnĕ; exinde factum est, ut tōtum gènŭs humānum ab illo gĕnerātione ordĭnāriā prōcreātum, in ĕō peccāvĕrit, cumquĕ ĕō cĕcĭdĕrĭt, in prīmā ējŭs transgrēssĭōnĕ. July 9

17. Q. *In quem vero statum præcipitavit lapsus iste humanum genus?*

R. Lapsus iste humānŭm gĕnŭs in stātum peccāti ac mĭsĕrĭæ prǣcĭpĭtāvit.

18. Q. *In quo consistit status illius peccaminositas in quem lapsus est homo?*

R. Status in quem lapsus est hŏmo peccāmĭnōsĭtās consīstit in rēatu prīmi illĭus peccāti, quod Adāmus admīsit, in defectu orīgĭnālis Justitiæ totiusque natūræ corruptiōne, quæ *peccatum originale* vulgo dīcĭtur: ūnā cum omnĭbus peccātis actuālĭbus exinde prōfluentibus.

19. Q. *Quæ miseria est illius status in quem homo lapsus est?*

R. Unĭversum gĕnŭs humānum lapsu suo communiōnem cum Deo perdĭdit, sub irā ejus et maledictiōne est constitūtum, adeōque cunctis hujus vitæ mĭsĕrĭīs, ipsi morti, infernīquĕ cruciātĭbus in æternum est obnoxĭum.

20. Q. *An vero Deus humanum genus universum in statu peccati ac miseriæ periturum dereliquit?*

R. Deus quum ex mĕrō suo bĕnĕplăcĭto nonnullos ad vītam æternam ab omni retro æternĭtāte ēlēgīssĕt; fœdus grātĭæ cum eis inĭit, se nempe līberātūrum eos e statu peccāti ac mĭsĕriæ, atque in stātum salūtis per rĕdemptōrem translatūrum.

21 Q. *Quis est Redemptor electorum Dei?*

R. Domĭnus Jēsus Chrīstus est electōrum Dei Rĕdēmptor ūnĭcus, qui æternus Dei fīlius quum esset, factus est hŏmo, adeōque fŭit, est, eritque *Thĕānthrōpŏs*, [θεανθρωπος] e natūris duābus distinctis persōnā unĭcā in sempĭtērnum.

22. Q. *Qui autem Christus filius Dei quam esset, factus est homo?*

R. Chrīstus fīlĭus Dei factus est hŏmŏ, dum corpus vērum, anĭmamque ratiōnālem assumpsĕrit sĭbi, vi Spīrĭtus sancti in utĕro, ac ē substantiā virgĭnis Marīæ conceptus, et ex eādem nātŭs, immūnis tămĕn a peccāto.

22. Q. *Quæ munera Christus, ut Redemptor noster, obit?*

R. Chrīstus quātĕnus Rĕdēmptor noster ŏbĭt mūnĕra Prŏphētæ, Sacērdōtis ac Rēgĭs, cum in humiliatiōnis, tum in exaltatiōnis suæ, stātu.

24. Q. *Quomodo Prophetæ munere defungitur Christus?*

R. Christus dēfungĭtur Prŏphētæ munĕre, voluntātem Dei in salūtem nostram, nōbis per verbum suum spīrĭtumque rĕvēlando.

25. Q. *Qua ratione exequitur Christus munus Sacerdotis?*

R. Chrīstus exĕquĭtur Sacerdōtāle mūnus, semetipsum, sĕmĕl in sacrĭficium offĕrēndo, quo justitiæ dīvīnæ satisfacĕret, nosque Deo conciliāret, prŏŭt etiam perpĕtŭo pro nōbis intercēdendo.

26. Q. *Qui exequitur Christus munus regium?*

R. Chrīstus exĕquĭtur mūnus rēgium, nōs sibi subjŭgando, nōs gŭbernāndo, tuendōque, ut etiam hostes omnēs suōs, nōstrosque cŏercendo ac debellando.

27. Q. *In quo consistit Christi humiliatio?*

R. Hūmĭliatio Chrīsti in eo consīstit, quod fŭĕrit nātus, et quĭdĕm hŭmĭli condĭtiōne, factus sub lēgĕ, quodque vītæ hŭjus mĭsĕrĭās, īram Dĕī, mortemque crŭcis execrābĭlem sŭbiĕrit; quod sepultus fuĕrit, et sub potestāte mortĭs alĭquamdĭū commŏrātus.

28. Q. *In quo consistit Christi exaltatio?*

R. Exaltatio Chrīsti consīstit in resurrectiōne ejus a mortŭis tertio diē, ascensu in cœlum, sessione ad dextram Dei Pătris, adventu ejus ad mundum judĭcandum diē novīssĭmō.

29. Q. *Qua ratione participes efficimur redemptionis per Christum acquisitæ?*

R. Redemptiōnis per Chrīstum acquīsītæ partĭcĭpēs effĭcĭmur ējŭsdem nōbis effĭcāci per Spīritum ejus Sanctum applĭcatiōne.

30. Q. *Quomodo nobis applicat Spiritus redemptionem per Christum acquisitam?*

R. Spīrĭtus nobis applĭcat redemptionem per Chrīstum acquīsītam, fĭdem in nōbis effĭcĭendo, ac per eandem nos Chrīsto in vŏcatiōne nostrā efficāci ūniendo.

31. Q. *Quid est Vocatio efficax?*

R. Vocatio efficax est spīrĭtus Dei ŏpŭs, quō nos peccāti nostri mĭsĕrĭæque argŭēns, mentēs nōstras cognĭtĭōne Chrīsti illūmĭnans, vŏluntates nostrās rĕnŏvāns, prorsŭs nōbīs persuādĕt, et vīrēs suffĭcit, ut Jēsum Chrīstum amplectāmur, gratuĭto nobis oblātŭm in Evangĕlĭō.

32. Q. *Quænam beneficia in hac vita consequuntur ii, qui sunt vocati efficaciter?*

R. Qui vŏcāti sunt efficācĭter, Justificatiōnem, Adoptiōnem, et Sanctificatiōnem in hac vītā consĕquuntur, ūnā cum omnĭbus ĭīs bĕnĕficĭīs, quæcunqŭe sŏlēnt in hac vītā cŏmĭtāri illas, aut ab iisdem prōmānāre.

33. Q. *Quid est justificatio?*

R. Justificatio est actus gratĭæ Dei gratuĭtæ, quo peccāta nobis condōnat omnia, nosque tanquam justos in conspectu suo accĭpit, propter sōlam Chrīsti justĭtiam nobis impŭtātam, ac per fĭdem tantum apprĕhēnsam.

34. Q. *Quid est adoptio?*

R. Adoptio est actus gratĭæ Dei gratuĭtæ, quo in nŭmĕrum rĕcĭpĭmur, ac jus obtĭnēmus ad omnia privilēgia filiōrum Dei.

35 Q. *Quid est Sanctificatio?*

R. Sanctificatio est ŏpŭs gratĭæ, quo in tōtō hŏmĭne sĕcundum imagĭnem Dei rĕnŏvāmur, et pŏtēntēs effĭcĭmur, qui magis indĭēs magisque peccāto quĭdĕm mŏrĭāmur, justĭtĭæ autem vīvāmus.

36. Q. *Quænam sunt illa beneficia quæ Justificationem, Adoptionem et Sanctificationem in hac vita vel comitantur, vel ab eis promanant?*

R. Quæ Justificatiōnem, Adoptiōnem, ac Sanctificatiōnem, in hac vitā, vel cŏmĭtantur, vel ab eis prōmānant bĕnĕficia, sunt certitūdo āmōris Dei, pax conscien-

tiæ, gaudium in Spīritu Sancto, gratiæ incrēmentum, eāque persĕvĕrantiā usque ad fīnem.

37. Q. *Quænam a Christo beneficia in morte percipiunt fideles?*

R. Anĭmæ fidēlium in mortĕ fīunt perfectē sanct prōtĭnus in glōriam transfĕrūntŭr; corpŏrā vero usq Chrīsto unīta, in sepulchrīs, ad rĕsurrectiōnem usq quĭēscunt.

38. Q. *Quæ tandem beneficia a Christo percipiunt fideles in res rectione?*

R. In rēsurrēctiōne fidēlēs, suscĭtāti in glōrĭā, păl agnoscentur et absolventur in dĭē judĭcii, fientque p fectē beāti plenā Deī, in omnĕ æternum, fruĭtiōnĕ.

39. Q. *Quid autem officii ab homine exposcit Deus?*

R. Officĭum, quod ab hŏmĭne exposcit Deus, est o dientĭă voluntāti ējŭs rĕvēlātæ exhĭbēndă.

40. Q. *Quid homini primum revelavit Deus quod foret ipsi ob entiæ regula?*

R. Obēdĭentĭæ rēgŭla, quam Deus hŏmĭnī rĕvēlā ĕrăt Lex Mōrālis.

41. Q. *Ubinam summatim comprehenditur, Lex Moralis?*

R. Lex mōrālis summātim comprehendĭtur in Dĕ lŏgō.

42. Q. *Dic quænam sit Decalogi summa?*

R. Sŭmmă dĕcalŏgi est, ut Domĭnum Deum n trum tōtō cōrdĕ, tōtā anĭmā, tōtā mentĕ, totīsquĕ vīrĭ nostris dīlĭgāmus; proxĭmum vero nostrum sīcŭt n metīpsos.

43. Q. *Quænam est Decalogi præfatio?*

R. Dĕcălŏgī præfātio hisce verbis contĭnētur, "E sum Domĭnus Deus tuus, qui te ēduxi e terrâ Ægy e dŏmŏ servitūtis."

44. Q. *Quid nos edocet Decalogi præfatio?*

R. Dĕcălŏgī præfātio nos dŏcet, quod quoniam D est Dŏmĭnus, nosterque Deus ac Rĕdemptor, proptĕ præcepta ejus omnia tĕnēmur observāre.

45. Q. *Quodnam est mandatum primum?*

R. Mandātum prīmum est, "Non habebis Deos al cōram mē."

46. Q. *In mandato primo quid exigitur?*

R. Mandāto prīmo exĭgĭtur, ut Jehovam esse ūnĭcum illum vērumque Deum, Deumque nostrum cognoscāmus sĭmul et agnoscāmus, atque ut tālem cŏlāmus, ac glōrĭfĭcēmus.

47. Q. *Quid est prohibitum in mandato primo?*

R. In prīmo mandāto prohĭbētur vēri Dei abnĕgātio, neglectusque ipsum tanquam Deum, Deumque nostrum, cŏlēndi ac glorificandi: prŏŭt ĕtĭam cultŭm ac glōrĭăm, illi sōli dēbĭtă, ălĭī cuīvis trĭbŭĕre aut exhĭbērĕ.

48. Q. *Quid imprimis docemur verbis istis mandati primi* (Coram Me.)

R. Vērba isthæc (*Coram Me.*) in mandāto primo nos dŏcēnt, Deum, qui omnia intuētur, peccatum ălĭum hăbendi Deum cum imprīmis advertĕre, tum vero eōdem offendi plurĭmum.

49. Q. *Quodnam est præceptum secundum?*

R. Secundum præceptum est, " Non făcĭes tibi imāgĭnem quamvis sculptibĭlem, aut simĭlĭtūdĭnem rei cujūsvis, quæ est in cœlis supernē, aut inferius in terris, aut in aquīs infra terram: non incurvābis te iis, nec eis servĭēs: sīquĭdĕm Ego Domĭnus Deus tuus, Deus sum zēlŏtypŭs, vīsĭtans inīquĭtātes patrum in filios ad tertiam usque quartamque prōgĕnĭem osōrum mei, exhĭbēns vero mĭsĕrĭcordĭam ad millēnas usque diligentium meī, ac mandāta mea observantium."

50. Q. *Quid exigitur in secundo præcepto?*

R. Præceptum sĕcundum exĭgit, ut cultūs omnēs, ac instĭtūtă rĕligiōnis, quæcunque Deus in verbo suo constĭtŭit, excĭpĭāmus, observēmus, pūră dēnĭque ac intĕgră custōdĭāmŭs.

51. Q. *Quid est quod in secundo præcepto prohibetur?*

R. Sĕcundum præceptum interdīcit nōbīs cultu Dei per sĭmŭlāchră, aut alĭā rătiōne quāviscūnque, quam in vērbō sŭō Deus non præscripsĭt.

52. Q. *Quænam sunt rationes præcepto secundo annexæ.*

R. Rătiōnēs secundo præcepto annexæ sunt suprē-

mum Dei in nos dŏmĭnĭum, illīus jus in nōbis pĕculiāre, zēlusque quo suum ipsĭus cultum prōsĕquĭtur.

52. Q. *Quodnam est tertium mandatum?*

R. Mandātum tertium sic hăbētur, "Nōmen Dŏmĭni Dei tui inanĭter non usurpābis; non ĕnim eum pro insonte hăbēbit Dŏmĭnus, qui nŏmen ejus inānĭter adhĭbŭĕrit."

54. Q. *Quid exigitur in mandatio tertio?*

R. Mandātum tertium exĭgit, ut Dei nōmĭna, tĭtŭlōs, attrĭbūta, institūta, verba, ŏpĕrăque, sanctē summāque cum rĕverentiā adhĭbĕāmus.

55. Q. *Quid prohibetur mandato tertio?*

R. Mandātum tertium prohĭbet rei cujusvis, quā Deus se nōtum făcit, prŏfanatiōnem omnem, ac ăbūsum.

52. Q. *Quænam est ratio subnexa mandato tertio?*

R. Rătio mandāto tertio subnexa est. quod lĭcĕt hujus præcepti viŏlatōrēs ab hŏmĭnĭbus quandōque nil supplĭcii fĕrānt, nihilōmĭnus tămĕn Dŏmĭnus Deus noster ĕōs justum ejus judĭcĭum neutĭquam pătĭētur subterfŭgĕre.

57. Q. *Recita mandatum quartum.*

R. Mandāti quarti verba sunt isthæc, "Mĕmĭnĕris diem sabbăti ut sanctĭficēs eum; sex diēbus ŏpĕrābĕris, et făcĭēs omnĕ ŏpŭs tuum, septĭmus vēro diēs sabbătum est Dŏmĭnī Dei tui, ŏpŭs in ĕō nullum făcĭēs, tu, neque filius tuus, neque filia tua, nec servus tuus, nec ancilla tua, neque jūmentum tuum, nec hospĕs tuus, quīcŭnqŭe intra portas tuas commŏrātur: Nam sex diēbus perfēcit Dŏmĭnus cœlum terramque, măre et quicquid in illis contĭnētur, septĭmo vēro diē rĕquiēvit, quamōbrem bĕnĕdixit Dŏmĭnus diēi sabbăti eumque sanctificāvit."

58. Q. *Quid a nobis exigit mandatum quartum?*

R. Quartum mandātum a nōbīs exĭgit, ut statūtum illud tempus quod in verbo suō designāvit Deus sanctum ei obsērvēmus, intēgrum nempĕ diem e septēnis ūnum in sanctum ipsi sabbătum cĕlĕbrāndum.

59. Q. *E septenis autem quem diem sabbatum hebdomadarium designavit Deus?*

R. Deus hebdomădārium sabbătum designavit septĭmum diem hebdŏmădis ab inĭtiō mundi usque ad Chrīsti resurrectiōnem, exindĕ vero, ad finem usque mundi durātūrum, diem septimānæ primum, qui est sabbătum Chrīstiānum.

60. Q. *Quomodo autem est sabbatum sanctificandum?*

R. Sabbătum est sanctĭficandum diem illum intĕgrŭm quiescēndo; etiam ab nēgōtiis et recreatiōnibus mundānis, ăliis quĭdĕm diēbus haud illĭcitis, totumque īllŭd tempŏris (nisi quod ŏpĕrĭbus necēssitātis ac mĭsĕricordiæ insūmendum fŭĕrit) cultūs divīni exercĭtiis publĭcis privātisque impendēndo.

61. Q. *Quid prohibetur in mandato quarto?*

R. Mandātum quartum prohĭbet officiōrum quæ ĭnĭbi rĕquīruntur, cum omīssiŏnem, tum præstātiōnem nĕglĭgentem, prŏŭt ĕtĭam ējus diēi prŏfānātiōnem quālēmcūnqŭe, sive illum ōtĭōsē consūmendo, sīvĕ quod in sē peccātum est făcĭēndo, seū dēnĭqŭe circa mundāna nĕgotia vel recreātiōnes, cŏgĭtatiōnĭbus, dictis, factisvĕ non nĕcēssāriis.

62. Q. *Quænam sunt quarto præcepto rationes annexæ?*

R. Rătĭōnes quarto præcepto annexæ sunt istiūsmŏdi; quŏnĭam ē septĭmānā quālĭbĕt sex dies concessĕrit nōbīs Deus nostris ipsōrum nĕgōtĭīs insūmendos, quŏnĭam in septĭmo jus sibi vendĭcat pĕculiāre; quŏniam Deus exemplō suo nobis præīvit, ac diēi sabbăti bĕnĕdīxit.

63. Q. *Quodnam est præceptum quintum?*

R. Quintum præceptum est hujūsmŏdi, "Hŏnōra pătrem tuum et mātrem tuam, ut prolongēntur diēs tui in terrā illā, quam tibi largītur Dŏminus Deus tuus.

64. Q. *Quid est quod jubemur mandato quinto?*

R. Mandātum quintum nos jŭbet hŏnōrem conservāre, ac officia persolvĕre unicuique pro rătiōne ordĭnis ac rĕlātiōnis in quĭbus fuĕrit exhĭbēnda, seu sŭpĕrior nōbis sit, sīvĕ infĕrĭor, sīve dēnĭque æquālis.

65. Q. *Quid est quod mandatum quintum vetat?*

R. Quintum mandātum vĕtat honōrem officiumque singŭlis dēbĭtum pro rătiōne ordĭnis, ac rĕlātiōnis in quibus fuĕrint, aut neglĭgĕre, aut adversus ea quicquam māchĭnāri.

66. Q. *Quæ ratio subnectitur quinto præcepto?*

R. Rătio quinto præcepto subnexa est prōmīssio longævitātis, prosperĭtātisque (quātĕnus nempĕ Dei glōriæ ipsōrumque condūcant utilĭtāti) omnĭbus factă hoc præceptum observantĭbus.

67. Q. *Repete mandatum sextum.*

R. Mandātum sextum hisce verbis comprĕhendĭtur "Non occīdes."

68. Q. *Quid a nobis exigit mandatum sextum?*

R. Exĭgit a nōbis mandatum sextum, ut vītam cum nostram, tum ăliōrum, honestis quĭbuscūnque rationibus tŭeāmur.

69. Q. *Quid vero prohibet sextum mandatum?*

R. Sextum mandātum prohĭbet vītam nōbismētipsis, aut injūstē proxĭmo vītam ădĭmĕre, aut quidvis quod eò tendit ăgĕre.

70. Q. *Quodnam est mandatum septimum?*

R. Mandātum septĭmum hæc verba complectuntur, "Non mœchābĕris."

71. Q. *Quid exigitur mandato septimo?*

R. Mandātum septĭmum exĭgit ut tam nostram, quam proxĭmōrum castĭtātem anĭmō, sermōnĕ, gestuque, cōnservēmŭs.

72. Q. *Quid prohibetur mandato septimo?*

R. Mandātum septĭmum prohĭbet cōgĭtātĭōnēs, sermōnēs, actiōnēsque omnes impŭdīcas.

73. Q. *Quodnam est præceptum octavum?*

R. Præceptum octāvum hoc est, "Non furaberis."

74. Q. *Mandatum octavum quid a nobis exigit?*

R. Octāvum mandātum a nobis exĭgit, facultātes ac rem externam nostri aliōrumque ut prōcūrēmus ac prōmŏvĕāmus.

75. Q. *In octavo præcepto quid prohibetur?*

R. Octāvum mandātum prohĭbet quicquid nostris, aut proxĭmōrum nostrōrum ŏpĭbus rēbusque externis injusto aut est, aut esse possit, impĕdīmento.

76. Q. *Quodnam est præceptum nonum?*

R. Præceptum nōnum sic se habet, "Non eris contra proxĭmum tuum testis mendax."

77. Q. *Quid a nobis exigit præceptum nonum?*

R. Præceptum nōnum a nobis exĭgit, ut veritātem inter homines mūtŭo, utque bŏnum nōmen et existĭmātĭōnem cum nostri, tum proxĭmōrum nostrōrum conservēmus, ac prōmŏvĕāmus, cum prīmis vēro in fĕrēndo testĭmonĭo.

78. Q. *Quid prohibetur nono præcepto.*

R. Nōnum præceptum prohĭbet quicquid est aut vērĭtāti ĭnĭmīcum; aut existĭmātiōni nostri, vel proxĭmorum nostrōrum injūrĭum.

79. Q. *Quale est mandatum decimum?*

R. Mandātum dĕcĭmum hæc verba exhĭbēnt, "Non concŭpīscēs dŏmum proxĭmi tui, non uxŏrem, non servum, non ancillam, non bŏvem, non asĭnum, neque ălĭud dēnĭqŭe quīcquam quod est proxĭmi tui."

July 2.

80. Q. *In decimo præcepto quid exigitur?*

R. Præceptum dĕcĭmum exĭgit ut sorti nostræ plēnē acquĭescāmus, ūtqŭe in proxĭmum, et quæcunque sunt ējus dēbĭtē, bĕnĕvŏlēqŭe afficĭāmur.

81. Q. *Quæ prohibentur decimo mandato?*

R. Mandātum dĕcĭmum prohĭbet rērum nostrārum displĭcēntiam, invĭdĭam ac dŏlōrĕm de bŏnō proxĭmi, ūnā cum ănĭmī nostri mōtĭbus et affectiōnibus circa ĕă, quæ proxĭmi sunt inordĭnātis quĭbuscūnqŭe.

82. Q. *Quisquamne potest mandata Dei perfecte observare?*

R. Post lapsum nēmo extat hūmānā tantum natūrā constans, qui mandātă Dĕī perfēctē in hac vītā implēre pŏtēst, quō mĭnŭs ĕă quŏtĭdĭē tum cogitātiōne, cum dictis factisque vĭŏlet.

83. Q. *An vero sunt omnes violationes Legis ex æque graves?*

R. Peccāta sunt nonnullă, ălĭis, cum sŭā natūrā, tum propter vărĭās eōrum aggrăvātiōnes in conspectu Dei grăvĭōră.

84. Q. *Quid est quod meretur peccatum unumquodque?*

R. Unumquodque peccātum īram Dei ac maledictiōnem mĕrētur, cum in vītā præsenti, tum in fūtūrā.

85. Q. *Quid autem exigit a nobis Deus, quo nobis ob peccatum debita iram ejus ac maledictionem effugiamus?*

R. Quō īram Dei ac maledictiōnem ob peccātum nōbis dēbĭta effūgiāmus, exĭgit a nōbis Deus, fĭdem in Jēsum Chrīstum, rĕsĭpīscēntĭam ad vitam, unā cum ūsū mĕdĭōrum omnĭum externōrum dīlĭgenti, quĭbus Chrīstus nōbis rĕdēmptĭōnis suæ bĕnĕfĭcĭā commūnĭcat.

86. Q. *Quid est fides in Jesum Christum?*

R. Fĭdēs in Jēsum Chrīstum est gratĭă salvĭfĭcă, quā illum rĕcĭpĭmus, eōque sōlo nītĭmur, ut salvi sīmus, prŏŭt illĕ nōbis offērtur in evangĕliō.

87. Q. *Quid est resipiscentia ad vitam?*

R. Resipiscentia ad vitam est gratia salvĭfĭca, quā peccātor e vēro peccāti sui sensu, ac apprehensiōne dīvīnæ in Chrīsto mĭsĕrĭcordiæ, dŏlēns ac perōsus peccātum suum, ab illo ad Deum convĕrtĭtur, cum nŏvæ ŏbēdientĭæ plēno prōpŏsĭto et cōnātu.

88. Q. *Quænam sunt externa media, quibus Christus nobis communicat redemptionis suæ beneficia?*

R. Mĕdĭa extērna ac ordīnārĭa quĭbus Chrīstus nōbis commūnĭcat rĕdĕmptĭōnis suæ bĕnĕficia sunt ejus institūta, verbum præsertim, sacramenta, et orātio; quæ quĭdĕm omnia electis redduntur efficācia ad salūtem.

89. Q. *Qua ratione fit verbum efficax ad salutem?*

R. Spīrĭtus Dei lectiōnem verbi, præcĭpŭē vēro prædicātiōnem ējus reddit mĕdĭum ēffĭcax convincendi, convertendique peccātōrēs, eosdemque in sanctĭmonĭo et consōlātiōne ædĭfĭcandi per fĭdem ad sălūtem.

90. Q. *Quomodo legi debet ac audiri verbum ut evadat efficax ad salutem?*

R. Quo verbum evādat effĭcax ad sălūtem, dēbēmus

ei cum præpăratiōne, ac orātiōne, dīlĭgēnter attendĕre, ĭdemque fĭdē excĭpĕre ac ămōre, in ănĭmīs nostris rĕcōndĕre, ac in vītā nostrā exprĭmĕrĕ.

91. Q. *Qui evadunt Sacramenta media efficacia ad salutem?*

R. Sacramenta ēvādunt efficācia ad sălūtem, non ullā in ipsīs vi, nec in ĕō qui illă admĭnīstrăt; vero Chrīsti solūmmŏdo bĕnĕdictiōne, ac spīrĭtus ējus in ĭīs, qui illă per fĭdĕm rĕcĭpĭunt, ŏpĕrātiōne.

92. Q. *Quid est Sacramentum?*

R. Sacramentum est ordĭnātio săcră a Chrīsto instĭtūtă, in quā fidēlĭbus per signă in sensus incurrentia, Chrīstus nŏvīque fœdĕris bĕnĕficĭă repræsentāntur, obsignāntur et applĭcāntur.

93. Q. *Quænam sunt sacramenta novi Testamenti?*

R. Sacramenta nŏvī testamēnti sunt bāptīsmŭs, ac cœnă Dŏmĭnī.

94. Q. *Quid est baptismus?*

R. Baptīsmus est sacramēntum, in quo ablūtio per ăquăm, in nōmĭnĕ Pătrĭs, ac Fīlĭī, ac Spīrĭtūs sancti, nostram in Chrīstum insĭtĭōnem, ut et bĕnĕfĭciōrum fœdĕris gratĭæ partĭcĭpātiōnem, pactumque nostrum, nempĕ Dŏmĭni fŭtūrōs esse tōtōs, signĭfĭcat, obsignātque.

95. Q. *Quibus est baptismus administrandus?*

R. Baptīsmŭs non est admĭnīstrāndŭs quĭbusqŭam ēxtrā ecclēsiam vīsĭbĭlem constĭtūtis, donĕc sē in Chrīstum crēdĕrĕ, eīqŭe ŏbēdiēntēs fŏre prŏfessi fuĕrīnt, vērŭm infāntēs eōrum qui membră sunt ecclēsiæ vīsĭbĭlis sunt baptĭzandī.

96. Q. *Quid est cœna Dominica?*

R. Cœnă Dŏmĭni est sacramēntum, in quo pānĕ ac vīno sĕcūndum Chrīsti instĭtūtum dătīs accēptisque, mors ejus ostendĭtur, quæ qui dignē partĭcĭpānt, corpŏris ējus et sanguĭnis (non quĭdĕm corpŏrĕō et carnāli mŏdō, vērum) per fĭdem fīunt partĭcĭpēs, omnĭumque ipsīus bĕnĕficiōrum, ad nutrītĭōnem suam spīrĭtŭālem, suumque in gratiā incrēmēntum.

97. Q. *Ut digne quis participet cœnam Dominicam quid requiritur?*

R. Qui cœnam Dŏmĭnĭcam dignē cŭpĭūnt partĭcĭpārĕ, rĕquīrĭtur ut sēmĕt exāmĭnēnt, cum de cognĭtĭōne suā, quā corpŭs Dŏmĭnī vălĕānt discernĕre, tum de fĭdē suā, quā vescantur ipso, tum etiam de resĭpiscentiā suā, ămōrĕ, ac ŏbēdientiā nŏvā, ne fortĕ indignī si advēnĕrīnt, judĭcĭum ĕdānt bĭbāntque sĭbimĕt īpsīs.

98. Q. *Quid est precatio?*

R. Prĕcātio est quā pĕtītĭōnēs nostrās pro rēbus dīvīnæ vŏluntāti congrŭīs offĕrĭmus Dĕō, in nōmĭne Chrīsti, ūnā cum peccātōrum nostrōrum confessĭōne, et grātā bĕnĕfĭciōrum ejus agnĭtĭōne.

99. Q. *Quam nobis regulam præscripsit Deus precibus nostris dirigendis?*

R. Tōtŭm Dei verbum utĭle est nōbis in ōrātiōne dīrĭgēndis; spĕciālis vēro dīrectiōnis normă est illă ōrātiōnis fōrmŭla, quam discĭpŭlos suōs ēdŏcŭit Chrīstus, quæ *Dominica oratio* vulgo dīcĭtŭr.

100. Q. *Quid nos docet orationis Dominicæ præfatio?*

R. Orātiōnis Dŏmĭnĭcæ præfātio nempĕ, "Păter noster qui ĕs in cœlis," nos dŏcĕt accēdĕre ad Dĕŭm cum omnī sanctā rĕvĕrentiā, ac confīdentiā, tanquam filiōs ad pătrĕm, qui ĕt pŏtis est, et părātus nōbīs ŏpĭtŭlāri; prŏŭt ĕtĭam cum aliīs atque prō ăliīs ōrārĕ.

101. Q. *Quid est quod oramus in petitione prima?*

R. In Pĕtītiōne primā, scīlĭcĕt, "Sanctĭfĭcētur nōmen tuum," ōrāmus ut effĭcĕre vĕlit Deus, ut cum nos ălĭīqŭe, in ĕīs quĭbuscŭnque sē nōtum nōbis făcit, glōrĭfĭcāre vălĕāmus, atque ad suam ipsīus glōrĭam omnĭa dīrĭgĕre vĕlit ac dispōnĕrĕ.

102. Q. *Quid petimus in petitione secunda?*

R. In Pĕtitiōne sĕcundâ; quæ hujus mŏdi est, "Advĕnĭat regnum tuum," pĕtĭmus ut dēstruātur regnum satănæ, gratĭæ vero regnum ut prōmŏveātur, ut nōs aliique in ĕō sīmus cum constĭtūti, tum conservati ne excĭdāmŭs, utque regnum glōrĭæ vĕlit Deus adprŏpĕrāre.

103. Q. *In petitione tertia qnid precamur?*

R. Pĕtitiōne tertiā, scīlĭcet hisce verbis "Fīat vŏlūntas tuă in terris sīcŭt in cœlis," prĕcāmur ut efficĕre vĕlit Deus, ut nos per gratiam vōluntātem ejus tum cognoscĕre, tum ei in omnĭbŭs obtempĕrāre, et nōs submittĕre, ĭd quod in cœlis făcĭunt angĕli, et vălĕāmus et vĕlīmus.

104. Q. *Quid oramus in petitione quarta?*

R. In quartā pĕtītiōne, quæ sic hăbētur, "Panem nōstrum qŭotĭdĭānum da nōbis hŏdĭe," ōrāmus ut ē dōnātiōne Dei gratŭīta, bŏnōrum quæ hujus vītæ sunt portiōnem idōneam tĕnĕāmus, ējūsque ūnā cum ĭīs bĕnĕdictiōne perfrŭāmur.

105. Q. *Quid precamur in petitione quinta?*

R. In pĕtitiōne quintā, cujus verbă sunt, "Ac rĕmīttĕ nōbis dēbĭta nōstra, sīcŭt et nōs rĕmittĭmus dēbitōrĭbus nostris," prĕcāmur ut Deus peccāta nostra omnĭa grātis vĕlĭt propter Chrīstum condōnāre, quŏd quĭdĕm ut petāmus ĕō măgĭs ănĭmŭs nōbīs sit, quŏd ăliīs ănĭmitus condōnāre, gratiā ipsīus auxĭliānte, vălĕāmus.

106. Q. *Quid petimus in sexta petitione?*

R. In pĕtitiōne sextā, quam hæc verbă complectuntur, "et nē nōs indūcās in tentătiōnem, sed lībĕrā nos a mălō," ōrāmus ut vĕlĭt nōs Deus aut immūnēs a tentātiōne ad peccātum conservāre, aut certē tentātōs suffulcīre ac līberāre.

107. Q. *Quid nos docet orationis Dominicæ conclusio?*

R. Orātiōnis Dŏmĭnĭcæ conclūsio, "Quiă tuum est regnum, et pŏtēntia, et glōriā in sēcŭla. Amēn." Nōs dŏcĕt ănĭmum ac confidentĭam in ōrāndo a sōlō Dĕō dērīvārē, ĕūmqŭe in precĭbŭs nōstrīs laudāre, regnŭm ĕī, pŏtēntĭam, ac glōriam trĭbŭentes, atquĕ, ut dēsīdĕrĭum nōstrŭm testēmur, et exaudītiōnis confīdentĭam, dīcĭmŭs. *Amēn.*

☞ Q. *Quid sibi vult particula* Amen?

R. Rem certam ac ratam esse: ac ideo dīcĭmus *fiat*.

ORATIO DOMINICA.

Pātĕr nōstĕr, qui ĕs in cœlīs, 1. Sānctĭficētur nōmĕn tŭŭm. 2. Advĕnĭat rēgnŭm tŭŭm. 3. Fīăt vŏlūntas tuă, in tērris sīcut in cœlīs. 4. Pānĕm nōstrum quŏtidiānum da nōbīs hŏdie, ac rĕmitte dēbĭtă nōstră, sīcŭt et nōs rĕmĭttĭmŭs dĕbĭtōrĭbus nostris. 6. Et nē nōs indūcas in tentationem, sed lībĕrā nos a mălō: quiă tŭŭm est rēgnŭm, ĕt pŏtēntiă, ĕt glōrĭa, in sæcŭlă. *Amēn.*

SYMBOLUM APOSTOLICUM.

Crēdo in Deum Pătrĕm omnĭpŏtēntem, Crēatōrem cœli et tērræ: 2. Et in Iēsum Chrīstŭm, Filĭum ējŭs ūnĭgenĭtum, Dŏmĭnum nōstrum; 3. Qui concēptus est de Spīrĭtu Sancto, nātŭs ex Marĭa virgĭne; 4. Passŭs sŭb Pontĭō Pilātō, crucĭfixŭs, mŏrtŭŭs, et sepūltus, dēscēndĭt ad infĕrnă; 5. Tērtĭō diē rēsurrēxit a mōrtŭis, 6. Ascēndĭt ad cœlōs, sĕdĕt ad dēxtrăm Dĕi Pātris omnĭpŏtēntis; 7. Indĕ ventūrŭs est judĭcātŭm vīvos et mōrtŭos. 8. Crēdo in Spīrĭtum Sānctum: 9. Crēdo in sānctăm ecclēsiam cathŏlĭcăm; sānctōrŭm commūnĭōnem; 10. Rĕmīssĭōnĕm pēccātōrum; 11. Cārnĭs rĕsūrrēctiōnĕm; 12. Et vītăm ætērnăm. *Amēn.*

PRECATIO.

Omnipotens et æterne Deus! cœli ac terræ effector, qui liberaliter trĭbŭis sapientiam omnibus, eam cum fiducia abs te pĕtentibus, exornā ingeniorum nostrorum bonĭtātem, quam cum cætĕris natūræ vīrĭbus nobis infūdisti, lumĭne divinæ tuæ gratiæ, ut non mŏdò, quæ ad cognoscendum te, Servatōrem nostrum Domĭnum Chrīstum vălĕānt, intellĭgāmus; sed etiam ĭtă mente et voluntāte persĕquāmur, ut indĭēs benignitāte tua, tum studiis literarum, tum pietāte profĭcĭāmus, ut Tu, qui effĭcis omnia in omnibus, in nobis vĭgēre donā tua facias, ad glōriam sempĭternam immortālis Majestātis tuæ, per Jēsum Chrīstum Dominum nostrum. *Amēn.*

BENEDICTIO.

Benedictio Dei Omnipotentis, Patris, Filii, et Spīrĭtus Sancti vōbis adsit, atque semper vobiscum mănĕăt. *Amēn.*

FINIS.

THE

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CONTAINING

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1817.

THE LORD'S PRAYER.

OUR Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. AMEN.

THE CREED.

I BELIEVE in God, the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, he descended into hell, the third day he rose again from the dead, he ascended into heaven, and sitteth on the right hand of God, the Father Almighty, from whence he shall come to judge the quick and the dead. I believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

THE TEN COMMANDMENTS,

Versified.

1. THOU shalt have no other gods but me.
2. Unto no image bow thy knee.
3. Take not the name of God in vain.
4. Do not the Sabbath day profane.
5. Give to thy parents honour due.
6. Take heed that thou no murder do.
7. Abstain from words and deeds unclean.
8. Nor steal, tho' thou art poor and mean.
9. Make not a wilful lie, nor love it.
10. What is thy neighbour's dare not covet.

THE

SHORTER CATECHISM.

Quest. *WHAT is the chief end of man?*

Answ. Man's chief end is to glorify God, and to enjoy him forever.

Q. 2. *What rule hath God given to direct us how we may glorify and enjoy him?*

A. The word of God, which is contained in the scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify, and enjoy him.

Q. 3. *What do the scriptures principally teach?*

A. The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man.

Q. 4. *What is God?*

A. God is a Spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness and truth.

Q. 5. *Are there more Gods than one?*

A. There is but one only, the living and true God.

Q. 6. *How many persons are there in the Godhead?*

A. There are three persons in the Godhead, the Father, the Son and the Holy Ghost, and these three are one God, the same in substance, equal in power and glory.

Q. 7. *What are the decrees of God?*

A. The decrees of God are his eternal purpose according to the counsel of his will, whereby, for his own glory, he hath fore-ordained whatsoever comes to pass.

Q. 8. *How doth God execute his decrees?*

A. God executeth his decrees in the works of creation, and providence.

Q. 9. *What is the work of creation?*

A. The work of creation is God's making all things of nothing by the word of his power, in the space of six days, and all very good.

Q. 10. *How did God create man?*

A. God created man male and female, after his own image, in knowledge, righteousness and holiness, with dominion over the creatures.

Q. 11. *What are God's works of providence?*

A. God's works of providence are his most holy, wise, and powerful preserving and governing all his creatures, and all their actions.

Q. 12. *What special act of providence did God exercise towards man in the state wherein he was created?*

A. When God had created man he entered into a covenant of life with him, upon condition of perfect obedience, forbidding him to eat of the tree of knowledge of good and evil, upon the pain of death.

Q. 13. *Did our first parents continue in the state wherein they were created?*

A. Our first parents being left to the freedom of their own will, fell from the state wherein they were created, by sinning against God.

Q. 14. *What is sin?*

A. Sin is any want of conformity unto, or transgression of the Law of God.

Q. 15. *What was the sin whereby our first parents fell from the state wherein they were created?*

A. The sin whereby our first parents fell from the state wherein they were created, was their eating the forbidden fruit.

Q. 16. *Did all mankind fall in Adam's first transgression?*

A. The covenant being made with Adam, not only for himself, but for his posterity, all mankind descending from him by ordinary generation, sinned in him and fell with him in his first transgression.

Q. 17. *Into what estate did the fall bring mankind?*

A. The fall brought mankind into an estate of sin and misery.

Q. 18. *Wherein consists the sinfulness of that estate whereinto man fell?*

A. The sinfulness of that estate whereinto man fell, con-

sists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin, together with all actual transgressions which proceed from it.

Q. 19. *What is the misery of that estate whereinto man fell?*

A. All mankind, by their fall, lost communion with God, are under his wrath and curse, and so made liable to all the miseries in this life, to death itself, and to the pains of hell for ever.

Q. 20. *Did God leave all mankind to perish in the estate of sin?*

A. God having out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer.

Q. 21. *Who is the Redeemer of God's elect?*

A. The only Redeemer of God's elect is the Lord Jesus Christ, who being the eternal Son of God, became man, and so was and continueth to be God and man, in two distinct natures and one person for ever.

Q. 22. *How did Christ, being the Son of God, become man?*

A. Christ, the Son of God, became man, by taking to himself a true body, and a reasonable soul, being conceived by the power of the Holy Ghost in the womb of the virgin Mary, and born of her, yet without sin.

Q. 23. *What offices doth Christ execute as our Redeemer?*

A. Christ as our Redeemer executeth the offices of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation.

Q. 24. *How doth Christ execute the office of a prophet?*

A. Christ executeth the office of a prophet, in revealing to us, by his word and Spirit, the will of God for our salvation.

Q. 25. *How doth Christ execute the office of a priest?*

A. Christ executeth the office of a priest, in his once offering up of himself a sacrifice to satisfy divine justice, and

reconcile us to God, and in making continual intercession for us.

Q. 26. *How doth Christ execute the office of a king?*

A. Christ executeth the office of a king, in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.

Q. 27. *Wherein did Christ's humiliation consist?*

A. Christ's humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross, in being buried, and continuing under the power of death for a time.

Q. 28. *Wherein consisteth Christ's exaltation?*

A. Christ's exaltation consisteth in his rising again from the dead on the third day, in ascending up into heaven, and sitting at the right hand of God the Father, and in coming to judge the world at the last day.

Q. 29. *How are we made partakers of the redemption purchased by Christ?*

A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us, by his holy Spirit.

Q. 30. *How doth the Spirit apply us to the redemption purchased by Christ?*

A. The Spirit applieth to us the redemption purchased by Christ, by working faith in us; and thereby uniting us to Christ in our effectual calling.

Q. 31. *What is effectual calling?*

A. Effectual calling is the work of God's Spirit, whereby convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel.

Q. 32. *What benefits do they that are effectually called partake of in this life?*

A. They that are effectually called, do in this life partake of justification, adoption, and sanctification, and the several benefits which in this life do either accompany or flow from them.

Q. 33. *What is justification?*

A. Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.

Q. 34. *What is adoption?*

A. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God.

Q. 35. *What is sanctification?*

A. Sanctification is the work of God's Spirit, whereby we are renewed in the whole man, after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.

Q. 36. *What are the benefits which in this life do accompany or flow from justification, adoption, and sanctification?*

A. The benefits which in this life do accompany or flow from justification, adoption, and sanctification, are assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

Q. 37. *What benefits do believers receive from Christ at death?*

A. The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies being still united to Christ, do rest in their graves, till the resurrection.

Q. 38. *What benefits do believers receive from Christ at the resurrection?*

A. At the resurrection, believers being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoyment of God, to all eternity.

Q. 39. *What is the duty which God requires of man?*

A. The duty which God requireth of man, is obedience to his revealed will.

Q. 40. *What did God at first reveal to man for the rule of his obedience?*

A. The rule which God at first revealed to man for his obedience, was the moral law.

Q. 41. *Wherein is the moral law summarily comprehended?*

A. The moral law is summarily comprehended in the ten commandments.

Q. 42. *What is the sum of the ten commandments?*

A. The sum of the ten commandments is, To love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbour as ourselves.

Q. 43. *What is the preface to the ten commandments?*

A. The preface to the ten commandments is in these words, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Exod. xx. 2.

Q. 44. *What doth the preface to the ten commandments teach us?*

A. The preface to the ten commandments teacheth us, That because God is the Lord, and our God and Redeemer, therefore we are bound to keep all his commandments.

Q. 45. *Which is the first commandment?*

A. The first commandment is, Thou shalt have no other Gods before me. Exod. xx. 3.

Q. 46. *What is required in the first commandment?*

A. The first commandment requireth us to know and acknowledge God to be the only true God, and our God, and to worship and glorify him accordingly.

Q. 47. *What is forbidden in the first commandment?*

A. The first commandment forbiddeth the denying, or not worshipping and glorifying the true God, as God, and our God, and the giving that worship and glory to any other, which is due to him alone.

Q. 48. *What are we especially taught by these words,* before me, *in the first commandment?*

A. These words, *before me*, in the first commandment, teach us, That God, who seeth all things, taketh notice of, and is much displeased with the sin of having any other God.

Q. 49. *Which is the second commandment?*

A. The second commandment is, Thou shalt not make

unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: For I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me, and keep my commandments. Exod. xx. 4, 5, 6.

Q. 50. *What is required in the second commandment?*

A. The second commandment requireth the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath appointed in his word.

Q. 51. *What is forbidden in the second commandment?*

A. The second commandment forbiddeth the worshipping of God by images, or any other way not appointed in his word.

Q. 52. *What are the reasons annexed to the second commandment?*

A. The reasons annexed to the second commandment are, God's sovereignty over us, his propriety in us, and the zeal he hath for his own worship.

Q. 53. *Which is the third commandment?*

A. The third commandment is, Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. Exod. xx. 7.

Q. 54. *What is required in the third commandment?*

A. The third commandment requireth the holy and reverend use of God's names, titles, attributes, ordinances, word, and works.

Q. 55. *What is forbidden in the third commandment?*

A. The third commandment forbiddeth all profaning or abusing of any thing whereby God maketh himself known.

Q. 56. *What is the reason annexed to the third commandment?*

A. The reason annexed to the third commandment is, That however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgments.

Q. 57. *Which is the fourth commandment?*

A. The fourth commandment is, Remember the Sabbath day, to keep it holy. Six days shalt thou labour and do all thy work: But the seventh day is the Sabbath of the Lord thy God: In it thou shalt not do any work, thou, nor thy son, nor thy daughter; thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it. Exod. xx. 8,—11.

Q. 58. *What is required in the fourth commandment?*

A. The fourth commandment requireth the keeping holy to God such set times as he hath appointed in his word, expressly one whole day in seven, to be a holy sabbath to himself.

Q. 59. *Which day of the seven hath God appointed to be the weekly Sabbath?*

A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath, and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath.

Q. 60. *How is the Sabbath to be sanctified?*

A. The Sabbath is to be sanctified by an holy resting all that day, even from such wordly employments and recreations as are lawful on other days, and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.

Q. 61. *What is forbidden in the fourth commandment?*

A. The fourth commandment forbiddeth the omission or careless performance of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words or works, about worldly employment or recreations.

Q. 62. *What are the reasons annexed to the fourth commandment?*

A. The reasons annexed to the fourth commandment, are God's allowing us six days of the week for our own em-

ployments, his challenging a special propriety in the seventh, his own example, and his blessing the Sabbath day.

Q. 63. *Which is the fifth commandment?*

A. The fifth commandment is, Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee. Exod xx. 12.

Q. 64. *What is required in the fifth commandment?*

A. The fifth commandment requireth the preserving the honour, and performing the duties belonging to every one in their several places and relations, as superiors, inferiors, or equals.

Q. 65. *What is forbidden in the fifth commandment?*

A. The fifth commandment forbiddeth the neglecting of, or doing any thing against the honour and duty which belongeth to every one in their several places and relations.

Q. 66. *What is the reason annexed to the fifth commandment?*

A. The reason annexed to the fifth commandment, is a promise of long life and prosperity, as far as it shall serve for God's glory, and their own good, to all such as keep this commandment.

Q. 67. *Which is the sixth commandment?*

A. The sixth commandment is, Thou shalt not kill.—Exod. xx. 13.

Q. 68. *What is required in the sixth commandment?*

A. The sixth commandment requireth all lawful endeavours to preserve our own life, and the life of others.

Q. 69. *What is forbidden in the sixth commandment?*

A The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbour unjustly, or whatsoever tendeth thereunto.

Q. 70. *Which is the seventh commandment?*

A. The seventh commandment is, Thou shalt not commit adultery. Exod. xx. 14.

Q. 71. *What is required in the seventh commandment?*

A. The seventh commandment requireth the preservation of our own and our neighbour's chastity, in heart, speech, and behaviour.

Q. 72. *What is forbidden in the seventh commandment?*

A. The seventh commandment forbiddeth all unchaste thoughts, words and actions.

Q. 73. *Which is the eighth commandment?*

A. The eighth commandment is, Thou shalt not steal. Exod xx. 15.

Q. 74. *What is required in the eighth commandment?*

A. The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others.

Q. 75. *What is forbidden in the eighth commandment?*

A. The eighth commandment forbiddeth whatsoever doth or may unjustly hinder ourown, or our neighbour's wealth or outward estate.

Q. 76. *Which is the ninth commandment?*

A. The ninth commandment is, Thou shalt not bear false witness against thy neighbour. Exod. xx. 16.

Q. 77. *What is required in the ninth commandment?*

A. The ninth commandment requireth the maintaining and promoting of truth between man and man, and of our own, and our neighbour's good name, especially in witness bearing.

Q. 78. *What is forbidden in the ninth commandment?*

A. The ninth commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own, or our neighbour's good name.

Q. 79. *Which is the tenth commandment?*

A. The tenth commandment is, Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbour's. Exod. xx. 17.

Q. 80. *What is required in the tenth commandment?*

A. The tenth commandment requireth full contentment with our own condition, with a right and charitable frame of spirit towards our neighbour, and all that is his.

Q. 81. *What is forbidden in the tenth commandment?*

A. The tenth commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbour, and all inordinate motions and affections to any that is his.

Q. 82. *Is any man able perfectly to keep the commandments of God?*

A. No mere man, since the fall, is able, in this life, perfectly to keep the commandments of God, but doth daily break them in thought, word, and deed.

Q. 83. *Are all transgressions of the law equally heinous?*

A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

Q. 84. *What doth every sin deserve?*

A. Every sin deserveth God's wrath and curse, both in this life and that which is to come.

Q. 85. *What doth God require of us that we may escape his wrath and curse due to us for sin?*

A. To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with a diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.

Q. 86. *What is faith in Jesus Christ?*

A. Faith in Jesus Christ is a saving grace, whereby we receive, and rest upon him alone for salvation, as he is offered to us in the gospel.

Q. 87. *What is repentance unto life?*

A. Repentance unto life, is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavour after new obedience.

Q. 88. *What are the outward means, whereby Christ communicateth to us the benefits of redemption?*

A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption, are his ordinances, especially the word, sacraments and prayer, all of which are made effectual to the elect for salvation.

Q. 89. *How is the word made effectual unto salvation?*

A. The Spirit of God maketh the reading, but especially the preaching of the word, an effectual means of convincing and converting sinners, and building them up in holiness and comfort, through faith unto salvation.

Q. 90. *How is the word to be read and heard, that it may become effectual to salvation?*

A. That the word may become effectual to salvation, we must attend thereunto with diligence, preparation, and prayer, receive it with faith and love, lay it up in our hearts, and practice it in our lives.

Q. 91. *How do the sacraments become effectual means of salvation?*

A. The sacraments become effectual means of salvation, not from any virtue in them,* or in him that doth administer them; but only by the blessing of Christ, and the working of his Spirit, in them that by faith receive them.

Q. 92. *What is a sacrament?*

A. A sacrament is an holy ordinance instituted by Christ, wherein, by sensible signs, Christ and the benefits of the new covenant, are represented, sealed and applied to believers.

Q. 93. *What are the sacraments of the New Testament?*

A. The sacraments of the New Testament, are Baptism, and the Lord's Supper.

Q. 94. *What is Baptism?*

A. Baptism is a sacrament, wherein the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.

Q. 95. *To whom is baptism to be administered?*

A. Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ, and obedience to him, but the infants of such as are members of the visible church are to be baptised.

Q. 96. *What is the Lord's Supper?*

A. The Lord's Supper is a sacrament, wherein by giving and receiving bread and wine, according to Christ's appointment, his death is shewed forth; and the worthy receivers

* *Themselves.* All the copies of the Shorter Catechism of the Westminster Assembly, that have occurred to my view, have *them*, which certainly is not distinctly correct. The alteration is according to the Latin copy, which may be bound with this—*Editor.*

are, not after a corporal and carnal manner, but by faith made partakers of his body and blood, with all his benefits, to their spiritual nourishment and growth in grace.

Q. 97. *What is required to the worthy receiving of the Lord's Supper?*

A. It is required of them that would worthily partake of the Lord's Supper, that they examine themselves of their knowledge to discern the Lord's body, of their faith to feed upon him, of their repentance, love, and new obedience, lest coming unworthily, they eat and drink judgment to themselves.

Q. 98. *What is prayer?*

A. Prayer is an offering up of our desires to God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.

Q. 99. *What rule hath God given for our direction in prayer?*

A. The whole word of God is of use to direct us in prayer, but the special rule of direction, is that form of prayer which Christ taught his disciples, commonly called, *The Lord's Prayer.*

Q. 100. *What doth the preface of the Lord's prayer teach us?*

A. The preface of the Lord's prayer, which is, *Our Father who art in Heaven,* teacheth us to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us, and that we should pray with and for others.

Q. 101. *What do we pray for in the first petition?*

A. In the first petition, which is, *Hallowed be thy name;* we pray, that God would enable us, and others, to glorify him in all that whereby he makes himself known, and that he would dispose all things to his own glory.

Q. 102. *What do we pray for in the second petition?*

A. In the second petition, which is, *Thy kingdom come;* we pray, that Satan's kingdom may be destroyed, that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it, and that the kingdom of glory may be hastened.

Q. 103. *What do we pray for in the third petition?*

A. In the third petition, which is, *Thy will be done on earth as it is in Heaven;* we pray, that God by his grace would make us able and willing to know, obey, and submit to his will in all things, as the angels do in Heaven.

Q. 104. *What do we pray for in the fourth petition?*

A. In the fourth petition, which is, *Give us this day our daily bread;* we pray, that of God's free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them.

Q. 105. *What do we pray for in the fifth petition?*

A. In the fifth petition, which is, *And forgive us our debts as we forgive our debtors;* we pray, that God for Christ's sake would freely pardon all our sins, which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.

Q. 106. *What do we pray for in the sixth petition?*

A. In the sixth petition, which is, *And lead us not into temptation, but deliver us from evil;* we pray, that God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

Q. 107. *What doth the conclusion of the Lord's prayer teach us?*

A. The conclusion of the Lord's prayer, which is, *For thine is the kingdom, and the power, and the glory, for ever, Amen;* teacheth us, to take our encouragement in prayer from God only, and in prayers to praise him, ascribing kingdom, power and glory to him; and in testimony of our desire and assurance to be heard, we say, Amen.

APPENDIX.

That this copy of the Westminster Shorter Catechism *may answer the purpose of a* Primer *or* Spelling Book, *as well as that of a Catechism, the publisher, at the instance of a friend, has subjoined* Rules *for the* proper division *of letters into syllables, in order to shew their true pronunciation and original formation.*

In how many *Rules* may the doctrine of Spelling be comprised?

The Rules of Spelling may be comprised in the following seven general Rules.

RULE I.

What is the first *general rule for the division of letters?*

A consonant between two vowels is joined to the latter vowel; as, *ba-nish*.

What is the first exception to this rule?

W and X are joined to the former syllable; as, *flow-er, ex-ile.*

What is the second exception?

Words formed and compounded must be divided according to the Vth and VIth general rules.

RULE II.

What is the second *general rule for the division of syllables?*

Two consonants in the middle of a word, that are proper to begin a word, must begin the syllable together; as, *bi-shop.*

dl, tl, kl, zl, *are often used* to begin *syllables,* though they begin no *words;* as, *la-dle, tur-tle, wrin-kle, puz-zle.*

RULE III.

What is the third *general rule for the division of syllables?*

Two consonants in the middle of a word, that are not proper to begin a word, must be divided; as, *num-ber.*

What is the exception to this rule?

Two consonants in the middle of a derivative, though they be not proper to begin a word, must not be divided; as, *stand-ard, build-er, debt-or, psalm-ist, quick-en.*

RULE IV.

What is the fourth *general rule for the division of syllables?*

If two vowels come together, not making a diphthong, they must be divided; as, *ae* in *ja-el; ea* in *re-al; ao* in *ex-tra-or-di-na-ry; eo* in *pi-te-ous; ia* in *vi-al; io* in *vi-ol; iu* in *di-ur-nal; oe* in *co-er-ci-on; ua* in *u-su-al; ue* in *du el; ui* in *ru-in, con-gru-i-ty;* and *uo* in *con-gru-ous, su per-flu-ous.*

Note. ua, ue, ui, uo, *are never to be divided after* q; as, quar-rel, que-sti-on, qui-et, quo-ti-ent, also ua *in* per-suade, per-sua-si-on. Though eo is not properly called a diphthong, *yet* it *is not divided in* peo-ple, leo-pard.

RULE V.

What is the fifth *general rule for the division of syllables?*

Words formed or derived are divided according to their *original* or *primitive.*

What is the effect of this rule?

The terminations. *age, ed, en, er, est, eth, ing, ish, ous, ard, al, or,* ought never to be separated in spelling.

What is the first exception to this rule?

Monosyllables, and *words* accented on the *last syllable,* without a diphthong foregoing, *double* their *final consonant* where they take any of the above endings; as, *pot, pot-tage, sin, sin-ned, hat, hat-ter,* &c.

What is the second exception?

1. When words in e final take any of the above terminations, e final is lost even in the writing; and then the *consonant* may be joined to the *termination,* according to the *first* general rule; as, *make, ma-ker, ma-keth, ma-king.*

2. To words in e final we may sometimes join the *consonant* to the *termination;* as, *for-giv-en, lov-er, lov-ing.*

3. Such *primitives* as only take y after them have some of the foregoing consonants joined to *them;* as, *ear-thy;* but after *u, w, x,* the primitive comes alone; as, *glu-y, flaw-y, dox-y.*

RULE VI.

What is the sixth *general rule for the division of syllables?*

What is the first consequence of this rule?

The prepositions *ad, in, un, sub, per, dis, re, pre,* must never be disjoined in spelling; as, *ad-orn,* &c.

What is the second consequence?

The termination *Beth*, will be the first syllable in *Beth-any*, *Beth-el*, *Beth-a-bá-ra*, &c.

What is the third consequence?

The termination *ham*, must go by itself at the end of such proper names as, *Rivers-ham*, *Buck-ing-ham*, *Ell-ham*, except *South-am* and *Wroth-am*.

RULE VII.

When three consonants meet in the middle of a word, how must they be divided?

1. If *three consonants* begin a word they also begin a syllable; as, *il-lu-strate*.

2. If *three consonants* be proper to end a word *they* may *all* end the former syllable; as, *latch-et*.

3. If the *two last* of *three consonants* be proper to begin a word, or the *last* of them be *l*, they begin the syllable together; as, *kin-dred*, *thim-ble*.

4. If the *two last* of *three consonants* be proper to end a word, the *third* may go to the latter syllable; as, *bank-rupt*.

NECESSARY QUESTIONS.

Which of the letters are vowels? a, e, i, o, u, y.

What is a vowel?

A vowel is a letter which makes a perfect sound of itself, and without which there can be no syllable.

What is a consonant?

A consonant is a letter that cannot be sounded without a vowel: all the letters except the vowels are consonants.

What is a diphthong?

A diphthong is the united sound of two vowels in the same syllable; as, *au* in *au-di-ence*.

How many kinds of diphthongs are there?

Two. *Proper* and *improper*.

What is a proper diphthong?

A proper diphthong is that in which the sound of both the vowels is heard in the pronunciation; as, *ou* in *south*.

What is an improper diphthong?

An improper diphthong is that in which only one of the two vowels is heard in the pronunciation; as, *ou* in *soul*, *mould*.

What is a triphthong?

A triphthong is the union of three vowels in one syllable; as, *ieu*, in *a-dieu*.

What is a monosyllable? A word of one syllable.

What is a dissyllable? A word of two syllables.

What is a trissyllable? A word of three syllables.

What is a polysyllable? A word of many syllables.

PRAXIS.

Q. *What is the chief and high-est end of man?*

A. Man's chief and high-est end is to glo-ri-fy God, and ful-ly to en-joy Him for-e-ver.

Q. *How doth it ap-pear that there is a God?*

A. The ve-ry light of na-ture in man, and the works of God de-clare plain-ly that there is a God; but his word and spi-rit on-ly do suf-fi-ci-ent-ly and ef-fect-u-al-ly re-veal Him to men for their sal-va-ti-on.

Q. *What is the word of God?*

A. The Ho-ly Scrip-tures of the Old and New Te-sta-ment are the word of God, the on-ly rule of faith and ob-edi-ence.

Q. *How doth it ap-pear that the Scrip-tures are the word of God?*

A. The Scrip-tures ma-ni-fest them-selves to be the word of God by their ma-je-sty and pu-ri-ty, by the con-sent of all the parts, and the scope of the whole, which is to give all glo-ry to God; by their light and pow-er to con-vince and con-vert sin-ners, to com-fort and build up be-lie-vers un-to sal-va-ti-on; but the Spi-rit of God bear-ing wit-ness by and with the Scrip-tures in the *heart* of man, is a-lone a-ble ful-ly to per-suade *it* that they are the ve-ry word of God.

Q. *What do the Scrip-tures prin-ci-pal-ly teach?*

A. The Scrip-tures prin-ci-pal-ly teach what man is to be-lieve con-cern-ing God, and what du-ty God re-quires of man.

OBSERVATIONS.

I. If the *learner*, whilst he is learning this Catechism, would be required by his teacher to *divide* every word, giving at the same time the *proper rule* for the division of it, he would in a very short time become so well acquainted with the art, that he could spell any word in the English language, how long soever it might be.

II. With respect to the division of syllables, it will be seen that the old established method of spelling is here closely adhered to, and from long experience we are fully and decidedly convinced, that it is best adapted to the understanding of youth.

This the following specimens will clearly shew.

New method.	*Old method.*	*New method.*	*Old method.*
Ban-ish	Ba-nish	Cob-ler	Co-bler.
Bac-on	Ba-con	Flas-ket	Fla-sket.
Sac-red	Sa-cred	Cis-tern	Ci-stern.
Plac-id	Pla-cid	Crus-ty	Cru-sty.

More Examples of the *New Method.*

Math-e-mat-i-cal,	re-pre-hens-i-ble,	o-rig-i-nal
Tes-ta-men-ta-ry,	me-di-oc-ri-ty,	reg-ic-ides,
Mat-ri-mo-ni-al,	aus-pi-ces,	dis-ci-ple, &c.

Those who are not taught according to the *Rules*, whether children, or foreigners, are liable to *divide* and *pronounce* the following and many other words in the most absurd manner.

Fath-er, fat-her, hit-her, cruc-i-ble, leg-ib-le, Barc-e-lo-na, dang-er.

All which are easily rectified by the *rules* of spelling.

SHORT AND EASY QUESTIONS FOR CHILDREN AT FIRST BEGINNING.

Q. WHO created you? A. God.
Q. Of what were you made?
A. Of the dust of the earth.
Q. What doth that teach you? A. Humility.
Q. For what end was you made?
A. To glorify God.
A. Are there more Gods than one? A. One only.
Q. How many persons are there in the Godhead?
A. Three.
Q. What are these?
A. The Father, the Son, and the Holy Ghost.
Q. In what estate was man created?
A. In a holy and happy estate.
Q. Did he continue in that holy and happy estate?
A. No.
Q. How fell he from it?
A. By breaking covenant with God.
Q. How many covenants are there? A. Two.
Q. What are these?
A. The covenant of works and the covenant of grace.
Q. With whom was the covenant of works made?
A. With the first Adam.
Q. What was the condition of the covenant of works?
A. Man's perfect obedience.
Q. With whom was the covenant of grace made?
A. With Christ, the second Adam.
Q. What is the condition of the covenant of grace?
A. The righteousness of Christ.
Q. Whom did Adam represent in the covenant of works?
A. All mankind descending from him by ordinary generation.
Q. Did Adam keep the covenant of works made with him?
A. No.
Q. How did he break it?
A. By eating the forbidden fruit.
Q. Did all mankind break that covenant in Adam?
A. Yes.
Q. What estate are we then born in?
A. A sinful and miserable estate.
Q. Is there any way to be saved from that sinful and miserable estate? A. Yes.

Q. Who is the Saviour of sinners?
A. The Lord Jesus Christ.
Q. Whose Son is he?
A. The eternal Son of God.
Q. Which person of the Godhead is Christ?
A. The second person.
Q. Who sanctifies sinners?
A. The Holy Ghost.
Q. Which of the persons of the Godhead is he?
A. The third person.
Q. How many natures hath Christ? A. Two.
Q. What are these?
A. The nature of God, and the nature of man.
Q. Had he both these natures from eternity?
A. He was God but not man from eternity.
Q. When became he man?
A. In the fulness of time.
Q. What hath Christ done for us in our nature?
A. He fulfilled the law and satisfied the justice of God.
Q. When did he that?
A. In his life and at his death.
Q. What sort of a life did he live?
A. A sorrowful life.
Q. What sort of a death did he die?
A. The cursed death of the cross.
Q. How many offices hath Christ? A. Three.
Q. What are these?
A. The offices of a prophet, of a priest, and of a king.
Q. Do you need a Saviour in all these offices? A. Yes.
Q. What need have you of him as a prophet?
A. To cure my igorance.
Q. What need have you of him as a priest?
A. To atone for my guilt.
Q. What need have you of him as a king?
A. To deliver me from bondage.
Q. How many commandments are there? A. Ten.
Q. How are they divided? A. Into two tables.
Q. How many are in the first? A. Four.
Q. What do they contain? A. Our duty to God.
Q. How many in are the second? A. Six.
Q. What do they contain? A. Our duty to man.
Q. Are you able to keep the commandments of God? A. No.
Q. How many sacraments are there? A. Two.
Q. What are these?
A. Baptism and the Lord's Supper.
Q. Who appointed these sacraments?

A. Christ, the King and Head of the Church.

Q. For what end did he appoint them?

A. To be seals of the covenant of grace.

Q. In whose name were you baptized?

A. In the name of the Father, of the Son, and of the Holy Ghost.

Q. What does your baptism teach you?

A. That I am filthy and polluted by nature, and that there is cleansing virtue in the blood of Christ for me.

Q. What comes of the wicked after death?

A. They are sent to hell.

Q. What sort of a place is hell?

A. A place of everlasting punishment.

Q. What comes of the righteous after death?

A. They go to heaven.

Q. What sort of a place is heaven?

A. A glorious place, where the redeemed will be for ever praising God.

ADDITIONAL QUESTIONS.

Who was the first man? Adam.

Who was the first woman? Eve.

Who was the first murderer? Cain.

Who was the first Martyr? Abel.

Who were saved from the universal flood? Noah and his family.

Of what number did it consist? Of eight persons.

Who was Noah? A preacher of righteousness.

How was Sodom and the cities of the plain destroyed? By fire from Heaven.

Who alone were saved from that calamity? Lot, his wife and two daughters.

What became of his wife? She was turned into a pillar of salt.

Whom did the earth swallow up alive? Korah, Dathan, and Abiram.

Who was the meekest man? Moses.

Who was translated to Heaven without death? Enoch.

Who was the strongest man? Samson.

Who was the most patient man? Job.

Who was carried to Heaven in a chariot of fire? Elijah.

Who was the man after God's own heart? David.

Who was the handsomest man? Absalom.

Who was the wisest man? Solomon.

Who were cast into a fiery furnace and escaped unhurt? Shadrach, Meshach and Abednego.

Who was cast into the lions den? Daniel.

Who was three days and three nights in the belly of a fish? Jonah.